

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, NOV. 3, 1910. NEW SERIES VOL. XII. NO. 44

## OUR MEETING AT HAZLEHURST.

(Robert H. Tandy, Pastor.)

We have recently had a meeting in our church in which Bro. Raleigh Wright of the Home Board did the preaching and Bro. M. J. Babbitt of Abington, Ill., conducted the singing. The meeting was attended by large crowds at both the morning and evening services.

Bro. Wright's preaching unfolded in a strong and impressive way the Bible plan of salvation and laid much emphasis upon the doctrine of grace which was much enjoyed by all of our people. In the afternoon of each day Bro. Wright spoke to the business men of the town in the various business houses and the women held cottage prayer services. The second Sunday of the meeting was filled with services from the Sunrise prayer service to the close of the day and brought a great spiritual uplift to many of our people.

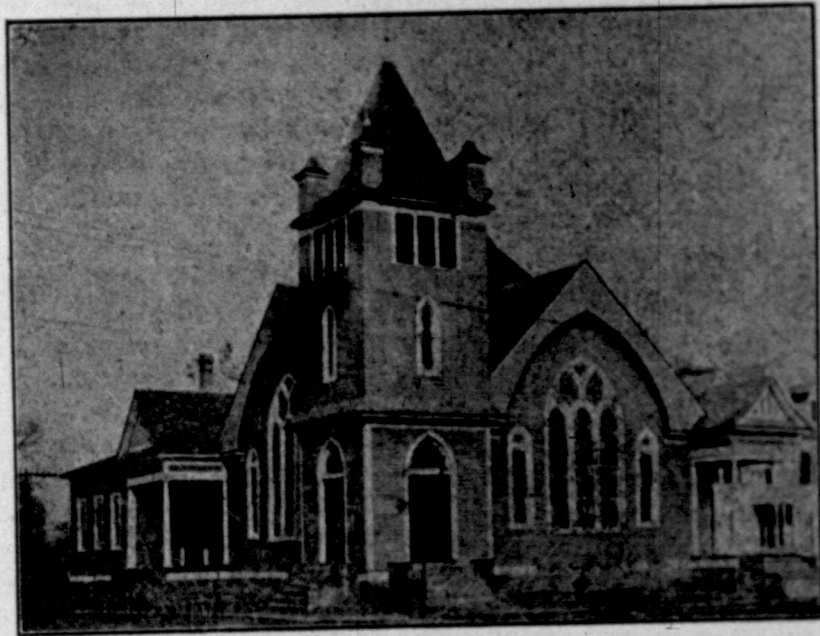
Bro. Babbitt's singing was of a high order and he proved to be an exceptionally good leader.

There were fourteen additions to our church and the meeting brought us many blessings which we trust will abide for many days.

## THE HOPEWELL ASSOCIATION.

This young body held its recent session on October 14 to 17, with the Forest Baptist Church, whose worthy pastor is Rev. W. E. Hathorn. He has been on the field nine months, coming from Norwood, La., to this place. He is sound, consecrated and scholarly and is deep in the affections of his people. The house of worship is a handsome, wooden structure, completed about one year ago. It consists of a large, well ventilated and well lighted auditorium, a Sunday school auditorium, a pastor's study and several class rooms, well arranged for all round church work. The accompanying cut is a good illustration of an external view. This house cost these brave brethren \$6,000.00.

The association met on Friday night, and had the introductory sermon by Rev. Z. T. Faulconer. The letters were read Saturday morning and an organization effected by re-electing Rev. Z. T. Faulconer, Moderator, and J. L. Ponder, Clerk. Several matters were attended to in the afternoon and the evening session was given to a vigorous discussion



FOREST CHURCH.

of the subject of education, lead by Dr. W. T. Lowrey.

At 11 a. m. Sunday, Dr. Lowrey preached a strong and helpful sermon on the subject of missions. On the afternoon of Sunday, the laymen's movement and temperance were well handled, our honored governor making two fine speeches, one on each of the above subjects. Other good speeches were also made. The night session was devoted to reading the report on missions and a fine address on the subject by secretary Rowe. At the close of this Lord's day, all felt that it was "one more day's work for Jesus."

On Monday morning the attendance was very small, only 41 being present, but some new brethren were in, among them being Prof. L. T. Dickey and Rev. D. W. Moulder, the former, representing Clarke Memorial College and the latter, a correspondent from the General Association. Though the number on the last day was small, yet there were many fine speeches made on various subjects.

The association fixed upon Morton as the place of next meeting.

We take this method of expressing our thanks to brother and sister Hathorn for one of the best homes in Forest during our stay at the association. Our visit was unusually pleasant and not without profit to The Baptist Record.

## A BENEDICTION.

The Lord Almighty bless thee  
From His own heavenly store;  
The fullness of His presence  
Be with thee evermore.

—Eodus 33:14.

May He His Spirit give thee  
Full freely from His store—  
A well of living water,  
A fountain flowing o'er.

—John 4:14.

May Jesus hold thee safely,  
Close to His beating heart,  
And to thy soul's deep yearning  
His love and life impart.

—Deuteronomy 33:12.

And may thine ears be opened  
To hear His whisper low  
Down in thy heart's deep chambers,  
Where He alone can go.

—Psalm 25:14.

In blessing, may He, bless thee,  
Filled full to flowing o'er  
With gifts from Heaven above thee,  
Both now and evermore.

—Malachi 3:10.

here are two things which we need  
never economize, love and thought:  
since the generous use of each but in-  
creases its fountain.—Margaret Fuller.

In the Atlantic Monthly "Father"  
Benson answers yes to the question,  
"Shall Rome reconquer England?"  
That is possible. If the churches are  
not faithful the Lord will remove the  
candlesticks.—Ex.



# AN OPEN LETTER TO HON. J. J. HAYS, MAYOR OF VICKS, BURK, MISSISSIPPI.

At the last session of the Municipal League in Meridian, Miss., while out at their beautiful park I was called on for a talk.

I spoke on the problem of the City, Politically, Socially and Religiously, and for the better enforcement of the laws, giving heavier fines and days, especially for violation of the prohibition laws, gambling and the social evil. I said there was a concentration in the city of immigrants and from the farms, of capital, and political influence. They made our fashions, customs, etc., and as the city was so was the country for miles around. Our city officials imposed nominal fines for the violation of the prohibition laws which amounted to a cheap license. They should amend their charters so they could give blind tigers \$300.00 or \$500.00 fine and 90 days to 6 months imprisonment, and that would stop them and it would have a tendency to deter crime, they would fear the law.

Mr. Hayes when called on said he did not take stock in a good deal that had been said. Said he believed in local option, that prohibition was a farce, it did not prohibit, made hypocrites and liars that it would be sold and the city lost the revenue, that more whisky was being sold under prohibition than under saloon license.

I did not reply expecting to have my say next day. I once believed in local option until a majority of the state outlawed the saloon and I was then for State wide prohibition. Local option was adopted by the temperance people not as a doctrine of government, but as a method of fighting a gigantic evil, which had fastened itself on the people. It was resisted at first by the whisky men until State wide prohibition became an issue and then the whisky people became local optionists. Local option transfers the responsibility of legally opening a saloon from the legislature to the men of the community. Not even the vote of the people in local option contests can add one semblance of right to the legalization of dram selling. No power can make it right. No amount of money paid to the public can take away its sting or wipe out its trail of blood.

As to its being a farce two-thirds of all the territory in the United States have abolished the saloon by law. Principle and experience alike have condemned the license system, it has proved to be its own recuser. Now Bro. Hays, you admitted to me privately that you expected and exacted more from the law prohibiting the illicit sale of liquor than

other laws, such as gambling, theft, murder, arson, etc.

The laws against gambling are State wide; the laws against impure food are nation wide; the laws against carrying concealed weapons, adultery, fornication, profanity, theft, and murder are State wide. Vices are to be prohibited not regulated and the prohibition laws are as well if not better enforced than against the violation of other laws.

The plea that the prohibition law will be violated is no justification for vicious legislation. The laws against murder are not enforced, they do not prevent murder, people carry pistols and use them, they gamble, they steal, and profane God's name.

License is the mother of blind tigers, when Memphis had enough saloons to supply the cravings of the drinkers there were nearly 2000 that paid the United States privilege tax that had no license from the State or city. In San Francisco full of saloons 3000 blind tigers were recently located. Every saloon town has them. No form of government, municipal, county, state or national has any right to legalize a business so productive of suffering and crime. The legalized saloon has to get a majority of the legal voters to say that he is a man of good moral character before he can open it for no man has an inherent right to sell liquor at retail. When that is the case whose saloon is it the man that gets the license or the signers of the petition that enables him to open it? The bum element are his associates, he hears profanity and smutty anecdotes. He realizes his business makes drunkards of his customers, that he manufactures criminals and paupers of the youth of the land as well as the young and old men. He hangs nude pictures on the walls, makes his saloon warm and cozy bates it with free lunch to entice them in, he knows every dollar that goes in his till should go to the wife and children of the drinker for bread, clothing, and their education, he sees their eyes becoming bleared, a bloom coming on their noses and that he is incapacitating them for bread winners. The petitioners also say that he is a suitable man to run a saloon. Now, Bro. Hays, do you believe any man is a suitable man to make drunkards of your boy and your neighbors' boy that is to be a husband of your girl and to incite men to lead your daughters and those of your neighbor to shame?

Lose the revenue.

Who pays this license money? It is the drinker that pays it, the saloon only advances it to the State and municipality; he gets the license and five to ten times as much more? If the license is a thousand dollars, he loans that amount and the people have to return

the principal and nine thousand dollars interest. If you paid such interest would it not bankrupt your city government? Would it not be far better to raise this money by taxation and let your people spend the \$9000 for homes, furniture, and in the education of their children?

More sold by clubs and blind tigers than was sold by the saloons.

Now that is only an assertion of yours and I have a right to make an assertion, and I assert that there is not one twentieth as much whiskey sold in any city in Mississippi (Vicksburg and Natchez) excepted, as there was before we had prohibition. I will go further and say that I have been an active worker for prohibition for 30 years, spent money, given my time, taken my life in my hand, been assaulted, boycotted in business, the newspapers have called me a slugger and all sorts of hard names, been jeered at on the streets and felt very lonesome in the early 80s; now if you can show from the books of the railroad or express or both that any town or city in the State with the exceptions named that they have received one-tenth as much whiskey last year as they did in a year ten years ago when that town or city had saloons, I will stop active work for prohibition and if you fail to find that there is not a tenth that you adopt prohibition.

You say that for the law to say to a man that he shall not, and he will.

God never consulted the Israelites when he inspired Moses to write the ten commandments. He said, "Thou Shalt Not." All our State laws that are good laws are founded on the laws of God. Laws should be made so as to make it as easy to do right and hard to do wrong as possible. Every boy should be given an even chance to grow up to be a sober man and he has not that chance when there is a saloon on every corner to tempt him. The treating custom is where he curse of the open saloon comes in.

Bro. Hays you are Chairman of the committee to memorialize the legislature to establish a juvenile reformatory and Bro. Benbrooke another anti is a member of that committee and hope you will succeed. If we had saloons in the State to pull down as fast as we built up we would need many more such institutions in the State.

Now you told me there was good arguments on both sides of this question. I have endeavored to give you a few on my side and now lets hear from you with some on the other side.

Yours respectfully,

W. H. Patton.

Shubuta, Miss., Oct. 20, 1910.

# HAS THE HOLY SPIRIT GONE OUT OF BUSINESS?

(By N. W. P. Bacon.)

I mean so far as the settling of pastors over churches is concerned. Or did he ever have anything to do with the establishment of the pastoral relations? That there is much restlessness among pastors and no little dissatisfaction upon the part of churches, leading in many instances to brief pastorates, present conditions leave the thoughtful no room to question. "To what is this condition due?" is a question that the more earnest are asking. A candid answer to some questions might aid us in a solution of the problem.

1. Does Acts 20:28—Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, etc., teach that in apostolic times the Holy Spirit settled pastors over the churches?

2. If it does not teach this, then what does it teach?

3. If it does not teach that the Spirit settled pastors over the churches (in apostolic times), then did the churches choose whom they would as pastors, relying upon their own judgment as to their fitness for the position?

4. If it teaches that the Spirit settled pastors in apostolic times are we not bound to conclude that it is his prerogative, and his alone to do so now? If it ever was it must be so now. If one denies this, then it rests upon him to show when the Spirit relinquished his prerogative. If he ever did so it can be shown. If it cannot be shown, then Baptists must allow the Spirit to exercise his prerogative of settling pastors over churches or repudiate forever their boast being governed in all things by a "Thus, saith the Lord."

5. Do Baptist churches today rely upon the Holy Spirit to settle pastors over them, or do they rely upon their own judgment as to the fitness of a preacher for the position of pastor?

6. Are pastors guided by the Spirit in choosing a field?

7. To be more direct: Has the Holy Spirit anything to do now with the establishment of the pastoral relation?

I shall not undertake to answer these questions but relate a few incidentals and leave the reader to draw his own conclusion as to the part that the Holy Spirit takes in the establishment of the pastoral relationship in many instances today. I heard a prominent pastor say on one occasion that he was providentially guided to a certain field. He wanted to educate his children and not having the means he prayed that a way might be opened by which he could do this. In answer to his prayer a call

came to him from a church in a college town. After a very brief pastorate a call came from another very prominent church where there were no such educational advantages and he accepted the call although his children had not completed their education and that too when he was doing a great and monumental work and had the love of his church. Take another case: A call came to an honored brother from a certain field. He accepted presumably with a knowledge of the amount he was to receive for his support. He was doing a good work and had the confidence and co-operation of the church; and yet in a few months he accepted a call to another church. The church thus left without a pastor, after a few months, extended a call to another church; he accepted, remained only a few months and although doing a noble work and with the love of the church he accepted work elsewhere. Now disclaiming all thought of censorious criticism, I ask the question: Did the Holy Spirit direct these churches to call these brethren and did he influence these to accept these calls—all of them?

If he did, then why did he send the first brother from the field having such educational facilities so soon? Why not let him remain on the first field until his children completed their education? In the second instance, if the Spirit was leading why did he not direct the pastor to the second field which gave a more adequate support instead of having him incur the needless expense of moving on the first field where the support was wholly inadequate? In the third instance, if the Spirit was guiding all parties why did he send the brother to the first field for just a few months and change his work completely? If the Spirit was guiding these churches and preachers in all these calls then he was acting queerly to say the least of it.

Take one more case: A brother was invited to occupy a vacant pulpit in a distant state with a view to a settlement as pastor of the church. He went and preached. A member of the pulpit committee (an "abomination of desolation sitting where it ought not") assured him that his effort was appreciated but informed him that nothing would be done until the church had heard several other preachers whose names were upon the list of available. Did the Holy Spirit need to have all those preachers "trotted down the pike" before he could tell which one would be best suited to that field? Must preachers be "sampled like a bale of cotton or a barrel of whiskey" before the Spirit can tell where to locate them? Or is it that the churches are unwilling to risk the Spirit and demand a sample before selecting an "overseer?" (Acts 20:28.)

Nothing is farther from my mind than criticism or controversy. But I have some notion about the settlement of pastors and wish honestly and in the fear of God to know if these are sustained by the Scriptures. If these notions are not sustained by the word of God then I want to discard them for they are exceedingly inconvenient to me. Now in order that I may elicit the information I seek and to set the brotherhood to thinking let me ask a few questions.

1. Does the Holy Spirit settle over churches now or is it the privilege of the churches to settle over them whomsoever they please?

2. Since there is such manifest unrest among pastors and churches may we not legitimately infer that there is something wrong with present practices—either that the Holy Spirit never had anything to do with, or has ceased to direct in the settlement of pastors, or else preachers and churches have ceased to rely upon him and act now upon their own judgment?

3. If the Holy Spirit ever had anything to do with the establishment of the pastoral relation are we not warranted in believing that he would do so now if the preachers and churches would only leave the matter to him?

4. If the Spirit directed in this matter would there be so many pastorates of such very brief duration?

5. If the Spirit directs in such matters what good can come to either preachers or churches from having a number of men preach, one after another with a view to the establishment of the pastoral relation, and what passage of scripture warrants the above practice?

6. What should influence a church in extending a call to a pastor?

7. What should influence a pastor in changing fields?

8. If Acts 20:28 teaches that the Holy Spirit has anything to do now with the establishment of the pastoral relation, then have we not "drifted very far afield?"

I seek "light and leading" brethren.

## ATTENTION:

It is very important that all money for State missions be in my hands by Monday, October 31st. Will all the treasurers of associations and churches or others holding money for this fund, therefore, send to me at once, so all such amounts can be entered at once?

Thanking all in advance for complying with this request, I am,

Yours,

A. V. Rowe, Secy.



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The State Convention is in session at Greenwood, Miss., and in our next issue we will give our readers an account of this great meeting.

Bro. S. Morris has recently received five new members into the Oak Grove Church, Louisiana, of which he is pastor.

It was our privilege to preach for pastor Green to his flock at Pickens on last Lord's day and assist in the ordination of Bro. Hugh Tucker and Dr. W. S. Guyton to the diaconship. It was a pleasant occasion, and we feel that the step taken will greatly advance the cause there.

At a meeting of the Baptist State Mission Board of Tennessee, held on October 31, Rev. J. W. Gillon, pastor of LaBelle Baptist Church, Memphis, was unanimously and heartily elected Corresponding Secretary, at a salary of \$2,500 and traveling expenses. He succeeds Rev. W. C. Golden, who retires from this office after a service of eight years.

## THE BAPTIST RECORD

Thursday, November 3, 1910.

The Tennessee State Board also elected Revs. T. O. Reese and R. D. Cecil, evangelists; W. D. Hudgins, field secretary of the Sunday school work; and Miss Mary Worthington, field secretary of the Woman's Missionary Union.

The Tennessee State Board laid out its State mission work on a basis of \$35,000. This is about \$10,000 more than Mississippi has been doing. This fact should serve as a spur to us in our State mission work.

## THE LEBANON ASSOCIATION.

The editor did not reach the association until the morning of the second day. He found the body in session, with Dr. I. P. Trotter in the chair and Rev. A. L. O'Briant writing up the proceedings of the association. The meetings were held in the First Baptist Church, Hattiesburg, of which Dr. Trotter is pastor and has been for the last nine consecutive years. The thriving city of Hattiesburg has four Baptist Churches: First, I. P. Trotter, pastor; Columbia Street, J. N. McWilliams; Immanuel, A. L. O'Briant, and Fifth Avenue, L. E. Hall.

This is one of our youngest associations, being only sixteen years old. Hattiesburg has a population of some sixteen thousand, and is a thriving, progressive city. The street car service is good and everything bears the mark of prosperity and progress. We heard nothing but commendatory words of the four pastors in the city.

Denominationally, the Baptists preponderate, there being approximately 1400 members of the four churches.

The attendance was small, but the interest and spirit were fine. There are about 20 brethren serving as pastors in this association, and they compare well with the ministry of other associations.

There were several strong speeches made, especially on missions and the Laymen's movement. There are in this association some advanced thinkers along all lines who are continually planning and executing their plans.

The first church is making repairs on the church edifice and the pastorium; and, under the rapid growth of this splendid church, they are exercised now about more room for the accommodation of the growing Sunday school. The Sunday school superintendent remarked to us that he believed he could run his Sunday school up to 500 in a short time, if he only had the room.

The Columbia Street Church, which is the second church chronologically, has the able ministry of Rev. J. N. McMillin, who has a large place in the hearts of his people, and is rapidly forging to the front in every good word and work.

The Immanuel Church, third in the order of time, enjoys the efficient minis-

try of Rev. A. L. O'Briant, who is wide awake in all denominational enterprises.

The destruction by fire of the South Mississippi College was a discouragement and a hindrance, but undaunted the pastor and church are laying their plans for larger things. This church was in the vicinity of the South Mississippi College from which a considerable part of the congregation was drawn.

The Fifth Avenue Church, of which Rev. L. E. Hall is the strong gospel preacher who goes in and out before this flock, is an infant, being only three years old. It is well located and is prospering, having now 83 members, all hopeful and aggressive.

The Lebanon Association accorded the representative of the Baptist Record all the time needed for discussing the denominational paper.

The association adjourned to meet with the Sumrall Church one year hence.

## ANNOUNCEMENTS.

As usual, Blue Mountain College had more applicants for room at the opening of the session than it had places. However, some of the pupils are now dropping out to take teaching positions for the winter, and a few girls can get room at the opening of the second quarter of the session, November 21st. If interested, write or wire us for information.

LOWREY & BERRY, Prop.

Blue Mountain, Miss.

## A VISIT TO THE NATURAL BRIDGE, VIRGINIA.

(By W. A. McComb.)

The Natural Bridge is located 32 miles west of Lynchburg, Va., at the junction of the C. & O. & N. & W. R. Rys. This is one of the great wonders of the world. It is in its awe inspiring effect next to Niagara Falls and superior to Mammoth Cave, of Kentucky.

Its height is 216 feet, width 100 feet and spans a gorge 90 feet wide. In passing over the top of the bridge one would not be conscious that there was any gorge beneath as the road over the bridge is level and being 100 feet wide and there being a small under growth on each side of the road, conceals the gorge from view. This bridge is the only place where this gorge 216 feet deep and 90 feet wide can be crossed for a distance of miles. It is on the regular highway leading to Washington, D. C., from the south. It was first an Indian trail and then became, years ago, a regular thoroughfare. The Bridge and about 1600 acres of land was given to Thomas Jefferson by George III of England. When Thomas

Thursday, November 3, 1910.

Jefferson died his estate was insolvent and this land was sold and bought for farming purposes. It has thus passed from one to another until within recent years it was bought by a stock company and improved. As a pleasure and sight-seeing resort. There is a magnificent hotel with splendid accommodations. There are mineral waters of curative powers on the grounds. Also a swimming pool, golf links, etc. It costs one dollar to enter the grounds and see the Bridge from beneath and walk up the gorge to the Last River, Lace Water Falls and the caves.

As one approaches the Bridge from the gorge to the south he is struck with awe. He wants to stand or sit on one of the rustic seats and look for hours. My first impulse was to say surely no man could look at this and doubt the existence of God. It produces an impulse to pray and reverence God. It subdues, solemnizes and inspires one to desire to live a better life. When one is directly under the Bridge he is 185 feet from the lower part of the Bridge. That shows that the Bridge is a massive rock, 31 feet thick, 100 feet wide and spanning a 90 foot gorge and extending on each side of the gorge for a distance unknown.

One half mile up the gorge one comes to a lost river that is seen for a minute as it passes on, no one knows where. One half mile further up the gorge and there is an abrupt rock elevation of 50 feet over which the water plunges madly and beautifully and is called the Lace Water Falls. There are many caves along the side of the gorge, but none of them of much importance.

A register is kept of the people who visit the Bridge. One year there were 15000 people who visited here but usually there are from 4000 to 5000 annually. This makes a paying dividend to the stockholders, as each visitor pays his \$1.00 before he enters the grounds and sees the wonders.

My father was born and reared in this, Rock Bridge, county and when a boy wrote his name high up on its side I was told by my mother. I tried to see it but could not. It was a joy unspeakable to go to the native county of my father whom I never remember to have seen, as he passed away when I was an infant.

Many people pass the Natural Bridge in their "autos" on their trips from New York, Philadelphia, Washington and other of our Northern cities and are unwilling to pay the dollar to see the great wonder. They never know what they miss as no adequate conception of its greatness can be formed unless you view it from the gorge beneath. Before I entered the grounds I thought the price was high but when I came out I regarded it as cheap.

## THE BAPTIST RECORD

### THE DEATH OF JESUS THE CHRIST.

(By Elder Odd.)

Long, long ago, a young carpenter, one among the poorest of his class, without family influence, literary education or wealthy patronage, raised in poverty, laboring with his own hands in a village far from the capital city of his native land, the purest of his race and the unknown descendant of ancient kings, yet totally void of earthly ambition, made his first public appearance on the banks of his national river far from the large cities, among thousands of his countrymen, barely noticed among the multitude and submitted to the new ordinance introduced as the badge of discipleship by the wisest, purest and most austere teacher who had arisen among his race in ages. When he was baptised, though earth was silent yet heaven spoke and the Lord God of the universe bore witness to his purity by announcing himself well pleased. Soon the voice of the great teacher points him out as the Lamb of God that taketh away the sin of the world. Soon this poor carpenter is seen among the villages of his native land preaching the seemingly severe doctrine of repentance and the glad tidings of eternal life and a coming glorious kingdom beyond the scenes of earth and time. His own life was pure as the driven snow. Not a stain could be found by friend or foe and the all piercing eye of the infinite pure and holy God saw neither flaw nor cloudiness there. His teaching was the words of God. No beauty, wealth or fame could sway his judgment or bridle his tongue. No earthly wisdom, rank, power, or authority could awe his voice to silence. As his life was pure so his work was benevolent.

He healed the sick, restored the blind, the deaf, the maimed and loosed the tongue of the dumb. He cleansed the lepers, raised the dead and forgave sins. He fed the people, calmed the rain storm and the foaming waves of the tempest tossed sea of Galilee obeyed His voice. For over three years no sickness, pain or grief appealed to him in vain. Amid all this display of infinite wisdom, almighty power, boundless love and sovereign authority, he was ever the same poor humble man who had no where to lay his head. Blessed of almighty power, He scorned to use it to relieve His own pain or weariness and when the people would have crowned him king he escaped them and waited for the crown of thorns, the robe of mockery and the sceptre of contempt. He came to His own people and they rejected Him. He preached to them the words of eternal life and they crucified Him. Though the heathen governor could find no fault in Him. His own

people clamored for His death and preferred a robber and murderer before Him. In almost His last moments He prayed for His enemies and gave His mother into the keeping of His best loved disciple. Sure God is just a scatter that guilty nation to the four winds, destroy their nationality and make them a byword and a hissing among all people for nearly and possibly quite two thousand years. After three day and three nights, lying in the rocky tomb. He burst the bar of death and triumphed the grave. He rose to die no more forever.

Why should such a man die? Die an early and violent death at the hands of the public executors. He had transgressed no law human or divine. He had wronged no man by commission or omission. He had not failed in perfect obedience to God. Death is the wages of sin. They are inseparable. He had not sinned. Then how could he die?

Looked at from a human standpoint the fact that He did die is utterly inexplicable. Human wisdom cannot see why or how He should or could die. It is a mystery that baffles all human wisdom, but Revelation clears it away. Several hundred years before He did die God revealed the explanation to the evangelical prophet who recorded it for all the ages. In Isaiah 53, 4-5-6; we find these words: Surely He hath borne our griefs and carried our sorrows; yet we did esteem stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes, we are healed. All we like sheep have gone astray, we have turned everyone to his own way and the Lord hath laid on him the iniquity of us all. The mystery is cleared away. We can see now why and how he could, should and did die. We can see now that he took our place before God's law, which we had violated and our sins were laid on him and being found on him he must die and our sins being taken off from us the law finds nothing on us to condemn, and sin and death being inseparable we cannot die. We can now see why Paul wrote to the Romans in the eighth chapter and first verse: "There is therefore, now no condemnation to them which are in Christ Jesus." Where no sin is found there can be no condemnation. A great French skeptic said in substance that Socrates died like a philosopher but Jesus Christ died like a God. And it is true for Socrates was but a philosopher though the wisest of his race and approached nearer to the gate of the spiritual world than any other man without regeneration, yet he was but a philosopher and never reached

(Continued on page 8.)



## SOME THINGS TO CONSIDER.

Chas. F. Andrews.)

"Pray ye therefore, the Lord of the harvest that He send forth laborers into his harvest."

Though almost two-thousand years have elapsed since this command was given it has lost none of its binding force; the responsibility for implicit obedience is as great now as then. This is not "a far-off echo of the voice of the once-living Nazarine," as a sceptic has said, but the ever-present call of the living Christ, growing louder and more insistent as the millions of sheaves in the harvest fields of earth grow "white" for harvest.

We pray for money to send to those who are already on the fields; we use high-pressure methods to induce men to give for benevolent causes of all sorts, but this prayer, in many places is unemphasized. It is a cry for men, not for money. It applies not only to Foreign, Home and State Missions, but comprehends, or embraces, personal work in every sphere in which God may place us. It is a call, not for preachers alone, but for men in every walk of life to heed the divine imperative, "We must work the works of Him that sent me."

With thousands of converts coming in every year, it would seem an easy task to obtain the necessary recruits to Christ's army of laborers. They are enlisted in our churches. Shall they do nothing? Has God saved them for ornaments for their own benefit, or for His glory? In too many of our churches it is painfully obvious that the majority of young converts are never heard from after the round-up at the close of the summer revival. How many in your church, brother, have asked you to point out something for them to do? How many anxious seekers after work do we find in the churches? I do not refer to those who want a place on a committee in the various organizations in the churches. There is too much organization of this sort, and too many already who think they are at work for the Lord when in reality they are doing nothing. They are only "brakes" on the wheels of progress. But, my reference is to him who has such a vision of the Christ that in answer to his convictions he has gathered up all his ambitions and placed them beneath his feet, and standing upon the wreck of his former aspirations has made the supreme choice—"not Barabbas, but Christ"—"not Baal, but God." You may say that this is ideal—that we seldom find more than one in a generation who comes up to this standard. This is no more than consecration to Christ's service. He is satisfied with no less.

Now who, or what is responsible for

the indifference of young laymen in the service of God? The church must take a large part of the responsibility upon itself. It is largely responsible for the spiritual atmosphere of its community. If it is careless, negligent and indifferent in the things of the Kingdom it will utterly fail to lift those who unite with it higher than its own level. If the parent will not work he has little hope of raising an industrious boy. Put the canary with the sparrows and he learns to sing their song.

However, there is a further cause of apathy, or indolence, on the part of the young Christian of today. It lies with the preachers. Christ taught us, as ministers, to feed the flock over which he has placed us. We are not to manufacture our special bill-of-fare, but simply to feed them with the Word of God. Each man is to prepare it in his own way, but he must use Christ's prescribed ingredients. Some of the preaching of today would hardly stand the test of God's pure food law—the Bible.

In our efforts to raise large sums of money for missions, etc., we should never forget that money is not all God expects from the church. Furthermore, the craze for large collections is, in some places injecting into religion a sort of spirit of commercialism, and degrading the church of Christ into a mere "money-getting" organization. "Fithing" is a hobby of some who imagine that God is satisfied with the tenth. Judaism may require only the tenth, but Christianity calls for the surrender of all. "Go sell all that thou hast, and come follow me." We are to hold nothing back if God's work requires its use.

God requires our dollars, and we should give them, but great is the influence of that church which, while giving of its means, also gives of its members in young men and women, to go out and bless the world. Is your boy or girl too good to offer to the Lord Jesus?

Let us pray that God may "lay His hand" on many of our young people during the coming year. Let us as ministers, beware of placing over-emphasis upon the financial part of our work at the expense of equally important things in other directions. Conversion of souls is of inestimable importance, yet the bible has more exhortations to work than calls to repentance. Calling to repentance of men who are lost, is the work in which we wish to enlist the large number of Christians who are doing nothing. Only those who have experienced it know the joy that comes to the pastors' heart when some one comes forward and says: "I give my heart to Jesus, I trust Him for Salvation." But, on the other hand the joy is not less when some bright young

man or woman comes to him and says: "I have determined to give Him my life." How many diamonds in the garbage heap, who if we will bring them to the great Lapidary, will be polished into lustrous beauty. "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." Braxton, Miss.

## PROGRAM FOR PASTORS' CONFERENCE.

(Topic and speakers limited to time)  
General Topic—The Preacher.

Tuesday, Nov. 1.

## Morning.

10:00: In the Study Getting His Message—R. A. Kimbrough.

10:20: Discussion.

10:30: In the Closet Seeking Power—P. I. Lipsey.

10:50: Discussion.

11:00: In the Pulpit Delivering His Message—T. J. Barksdale.

11:20: Discussion.

11:30: In the Home a Minister of Cheer and Comfort—E. L. Wesson.

11:50: Discussion.

## Afternoon.

2:00: Devotional—J. B. Leavell.

2:30: In Local Finances—W. A. Hewitt.

2:50: Discussion.

3:00: In General Benevolence—L. G. Gates.

3:20: Discussion.

3:30: His Mission to Other People than Baptists—H. L. Weeks.

3:50: Discussion.

## Evening.

8:00: Sermon—Dr. W. J. McGlothlin. N. B.—If any one cannot render the service requested he should notify the chairman of the committee.

H. F. Sproles,

J. D. Cook,

B. L. Mitchell.

## THE STATE CONVENTION.

The State Convention will meet in Greenwood on November 2d, at 10 a. m., the same being next Wednesday. The Pastors' Conference will meet at 10 a. m. on the preceding day. It is necessary that every messenger carry credentials from the church or association that appointed him, and that these credentials be turned over to the recording secretary, at his room in the church, as soon as you arrive in Greenwood. If you have not sent your name to Rev. C. V. Edwards, Greenwood, do so at once. This is important. Ask agent from whom you purchase ticket to give you a certificate that you paid full fair to Greenwood.

T. J. Bailey, Prest. Con.

Thursday, November 3, 1910.

## PEACE DAY IN THE CHURCHES.

Appeal For the Observance of Peace Sunday.

The time has clearly come when people of every name and creed, of every race and nation, should heartily unite in efforts to bring about the fulfillment of the ancient prophecy, "Peace on earth and good will to men."

All the nations, especially all the nations of Christendom, are in closer touch with each other than at any previous time in the world's history. They are bound together by multiplied commercial ties, by rapid transit of various kinds on sea and land, by electric wires that span the continents, reach all islands and rest secure on the beds of the oceans. Most wonderful of all, they are bound together by that strangest and most remarkable of all inventions, the wireless telegraph.

Surely it is high time that we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth and the wholesale slaughter of human beings.

In such a crisis as this, when the movement for world arbitration and peace has made such enormous progress both among the masses of people and in the governments themselves, the religious press, the clergy of every Christian church, all leaders of religious organizations and all patriots and philanthropists ought most cordially to unite, and with earnest, persistent and wisely-directed efforts strive, in all legitimate ways, to bring about a condition of affairs that shall eventually make wars between the nations an utter impossibility, and put a stop to this present irrational and burdensome rivalry in armaments.

To this end we most respectfully urge the clergy of all the Christian churches, and the leaders of all other religious organizations, to observe the third Sunday of December of each year as Peace Sunday, or some other Sunday if this is not convenient, and in song and prayer and reading of the Scriptures, and especially in the sermon, to advocate the abolition of war and the substitution of imperative, universal arbitration, and thus secure world-wide peace; and so fill the world with security, comfort and permanent deliverance from the terrible sufferings and the awful destruction of life and property incident to all wars.

Sincerely hoping that you may lend your valuable assistance and effective co-operation, we remain,

Very truly yours,

James L. Barton,

Secretary of the American Foreign Mission Board, Boston.

THE BAPTIST RECORD

## MISSISSIPPI BAPTIST STATE CONVENTION.

(C. V. Edwards).

The unavoidable absence of the pastor from the city has delayed our statement in the paper as to our plans for taking care of the Convention. However, it is not necessary to announce that Greenwood will take care of her invited guests. She has always done that and will make no exception to the worthy Baptists sent up by the churches and societies and associations.

That this may be done in a satisfactory manner to our guests and to Greenwood we ask the hearty co-operation of all who expect to attend. To this end we ask that every messenger who expects to attend the convention will notify us, giving as nearly as possible when they will arrive and over what road and how long they will remain.

All who will do this will be met at the train and assigned immediately to their homes and furnished conveyances to their stopping place. Those not sending in their names will necessarily be put to more inconvenience and will have to take what is left after those who have co-operated with the committee have been served.

If you should notify us of your coming and then be prevented please drop us a postal to that effect that your place may be assigned to another.

You will greatly oblige the committee by making all arrangements for stopping places through them. If you wish to stop with friends and notify them to that effect please notify the committee at the same time, that they may not send some one to that home before you arrive, and thereby cause much confusion and embarrassment for your friends. We do not mean for the clerk to send us a list of appointed messengers but for those who are coming to write us themselves or authorize some one else to do so.

We would emphasize the facts that those who refuse or neglect to send in their names may suffer inconveniences on arriving in Greenwood and will certainly greatly inconvenience the committee and those who expect to entertain them. So please give us your immediate co-operation and it will be greatly appreciated.

Address all communications to Pastor C. V. Edwards, P. O. Box 566, Greenwood, Miss.

## THE MISSISSIPPI BAPTIST MINISTERS' CONFERENCE.

(C. V. Edwards).

On pages 118 and 119 in the minutes of the State Convention held at Winona last November appear the minutes of the

"Mississippi Baptist Ministers' Conference. This conference was "adjourned to meet again twenty-four hours before the convening of the next State Convention."

Dr. H. F. Sproles was appointed as chairman of the committee to prepare a program for the next meeting. I understand that this program is being prepared and will be published in due time. If President J. A. Hackett or Secretary W. H. Morgan have any suggestions to make as to local arrangements, etc., we will be glad to hear from them. We count this conference as auxiliary to the convention and shall be glad to take care of those who attend, if they will notify us of their purpose to attend that meeting.

Brother pastors, if we are going to have a ministers' conference let us attend and make it worth while.

## CONVENTION BOARD MEETING.

(A. V. Rowe, Secy.)

The annual meeting of the Convention Board for making appropriations will occur Nov. 15, 10 a. m. All requests for help should be in the hands of the secretary as early as possible for filing before this date.

Winona, Miss.

## THE LESSER LIGHTS.

(N. T. Tull.)

As the seasons come and go, and the life-tides ebb and flow,  
Filling out our given measure, span by span,  
We can see within it all, coming spring and going fall,  
That a great and wise Creator made the plan.  
When the clover-blossoms fade, and the spring of life is made  
But a cherished link in memory's golden chain,  
We can see the friendly nod of the golden-rod,  
As we turn our faces down life's dusty lane.  
Every season has its flower, every turn in life its dower,  
For the one who sees the Giver in the gift,  
From each sorrow and each pain some rare blessing we may gain,  
If the little sands of time we rightly sift.  
As the night-time follows day, we behold the stars, and say,  
"What a blessing that the sun has hid his face!"  
So the Creator Light divine, hodes his face that these may shine,  
The lesser lights, the leadings of his grace.



THE CAL OF THE SOUTH.

Medical genius has freed it from the dreadful fevers of yore, and today its

James Anthony Froude says: "Many years ago I read a story of a slave in a French galley who was one morning wearily over his oar. The day was breaking, and rising out of the gray waters a line of cliffs was visible, the white houses of a town, and a church tower. The rower was a man unused to such service, worn with toil and watching, and likely, it was thought, to die. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes,' he answered. 'I know it well. I see the steeple of that place where God opened my mouth in public to his glory, and I know, how weak so ever I now appear, I shall not depart out of this life till my tongue glorify his name in the same place. That place was Saint Andrews; that galley slave was John Knox; and we know that he came back, and did glorify God in this place and others also.'"—Woman's Home Missions.

You should make a special point of asking God every morning to give you before all else, that true spirit of meekness which he would have his children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day, commending your efforts to God. It seems to me that no more than this is needed in order to subject yourself entirely to his will, and then you will become more gentle day by day, trusting wholly in his goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart: and where he reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

(A. M. H.)

**WANTS OF THE WEEK**  
**WEDDING INVITATIONS**, announcements, \$6. \$1.  
 calling cards, 100. 50; samples free. Ask for price  
 and color printing. Shaw Pubs. Grand Rapids, Mich.  
**WANTED** Local material to sell and appoint agent  
 for three best sellers of the day: "Rosevelt," "Traf-  
 fic in Girls," "Good Drink." Good salary and comm.  
 in \$10. \$10 daily. Outfit free. Shaw Pubs.  
 100. 50. Grand Rapids, Mich.  
**Large Profits** - small investments. Miscellaneous and lead mines are available. 100 per cent  
 profit is not uncommon. "Brattleboro" stock bound  
 and now cents a share. It will soon look cheap. Circular  
 and prospectus. Investment Co., Joplin, Mo.

**SPANISH'S**  
**PRACTICAL**  
**ARITHMETIC**  
Self Taught

A plan easily understood  
Volume for ALL who have  
not had the opportunity of  
mastering this subject thor-  
oughly, or who have forgot-  
ten it once they have learned.  
25 PAGES. REQUIRES NO TEACHER.  
This great **80 cents**  
little book  
sent postpaid, for  
(stamps accepted). leather  
binding. \$1. GEO. A. ZELL  
LWB. BOOK CO., Nat. 1880 4477 W. Belle p  
St. Louis, MO.

## Forty Years Without One Cent For Repairs

Many of our mills have now been in operation in the South for 30 and 40 years, without costing one cent for repair. Names of owners are listed in the required columns. The reason it costs a lifetime, doesn't break down and does more kinds of work and better work than any other mill is that it is made of cast iron. Buhr mill stones, not soft native stones, not iron grinders. Easily kept in perfect condition with no expense for repairs.

Produces the very highest grade of commercial, rye, graham and wholewheat flour. Grinds the best, smoothest and finest meal, corn meal, etc. It can be used to burn the grain. A paying investment for private or public grinding. Low first cost. Fully guaranteed.

**30 Days Trial** Cost you nothing if you. Write for trial plan and "Book to Mills".

Sold by leading responsible machinery houses

**Nordyke & Marmon Co. (Est. 1851)**  
148 Morris Street Indianapolis, Indiana  
American's Leading Flour Mill Builders

To prevent colds, pneumonia and

To prevent colds, pneumonia and kindred winter ailments, the feet must be kept warm and dry, and a good pair of rubbers will save money in two ways; they save shoes, leathery and doctor bills, to say nothing of the discomfort of being sick, for no matter how near the shoes may be they are not an absolute safeguard against damp feet. Always cover the hands warmly when exposed to the cold air, for no matter how warmly you clothe the rest of the body, you readily catch cold if you leave the hands and wrists exposed. To suffer from chilled extremities seems a sighful matter, more unpleasant than serious, and yet, if treated promptly and properly, an oftentimes chronic affliction is escaped. To prevent cold extremities a simple course of treatment for stirring sluggish blood ought to be put into progress as they arise from poor circulation, and unless they are treated properly, early twinges of rheumatism are felt, and that most dreadful of habits, insomnia, contracted. To prevent the skin from becoming chapped from the cold or when going out for a walk or drive rub some good face cream well into the skin, then wipe this off with soft cloth and dust with good talcum powder and the safest and best to use is Mennen's borated powder as this softens the skin and keeps it smooth. Give the hands the same treatment, only sprinkle a little of the powder into the gloves before slipping them on. Instead of the hands, and on returning bathe the face and hands with warm suds and then with cold water and the

## Bilious?

Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

**WANTED** Real live men and women to turn spare time into money. Exceptionally attractive proposition. Here's an attractive opportunity to make big money in your spare time. WRITE TODAY FOR DETAILS! **COGGINS MARBLE COMPANY, CANTON, GA.**

will be unharmed. Many unexplained colds and attacks of rheumatism may be traced to bed covering which are too small. All coverings should be long enough to tuck in well at the foot, and come up well over the shoulders at night, and for this reason it is better to make the comforts at home, for while so many cheap ones are offered for sale, they are never large enough for a double bed and always without warmth.

No doubt many people would like to take up a course of beneficial reading, and also to start a club. But don't know how to proceed. The Bay View Reading Club offers superior work, with courses and club plans and its work is very popular. Write to J. M. Hall, Boston Boulevard, Detroit, Michigan for the circular.

**GETTING AROUND A DIFFICULTY.**  
A friend of mine, who was once County Clerk, of Des Moines, Ia., told me of an experience he had while holding the office, with a woman who made numerous calls upon him, in company with a man who was always in a state of intoxication. The purpose of their visit was always to secure a marriage license. As a matter of course the clerk each time refused the request.

The last time the woman appeared, as usual, leading in her drunken friend, the clerk, in a most impatient mood exclaimed:

"Because," said she naively, "I can never get him to come along when he is sober."—June Lippincott's.

**The Power of a Single Little Germ**

The most dreaded, and heretofore fought creature in the world is the "germ." One tiny little germ can in a remarkable short time destroy the human body, and cause death in the most agonized form. For instance you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite or sore of any kind: if treated, the blood of a person for each pound it weighs.

**A wholesome Tonic Mersford's Phosphate**

Quickly relieves that feeling of existing due to summer heat, overwork or

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until cured and satisfied. C  
American Institute, 864 Grand Ave., Kansas Ci

New Orleans Great Northern  
Time Table—

you will need it, if you have never used it. Write Dr. W. F. Gray & Co., 331 Gray Building, Nashville, Tenn., and they will send you a free sample box.

Mr. W. F. Grise of Detroit Mich. writes "It is without doubt the best Ointment for healing wounds I ever saw."

**FREE TO YOU**

**FREE TO YOU**

**LORD'S PRAYER BANGLE PIN**  
We mean what we say. We will send to you **ABSOLUTELY FREE** this **LOVELY BANGLE PIN** with the entire **LORD'S Prayer** engraved on it if you will send us your name and address.

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 Expert of Taxidermy. We can teach you  
 to mount birds, animals, tin hides, moose.  
 Very fascinating and profitable. Do  
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 Tuition low, success guaranteed.  
 Today for Free Book on Taxidermy  
 magazine. Both free. NORTHWEST

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## WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

## Woman's Central Committee:

MRS. A. HACKETT, Meridian, President of Central Committee.  
 MRS. R. WOODS, Meridian, Secretary of Central Committee.  
 MRS. S. SMITH, Meridian, President of Sunbeam work.  
 MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

## Officers of Annual Meeting:

MRS. D. GRANBERRY, Hazlehurst, President.  
 MRS. J. AVEN, Clinton, Vice-President.  
 MRS. G. W. RILEY, Jackson, Recording Secretary.

## THE LOVE OF GOD.

Like a cradle rocking, rocking,  
 Silent, peaceful, to and fro;  
 Like a mother's sweet looks dropping

On the little face below,  
 Like a cradle rocking,  
 Hangs the green earth swinging,

Like a mother's sweet looks dropping,  
 Like a cradle rocking,  
 Hangs the green earth swinging,

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Like a mother's sweet looks dropping,  
 Like a cradle rocking,  
 Hangs the green earth swinging,

Answer—Whosoever does not  
 bear his cross and come after me  
 cannot be my disciples.—Lk. 14:27.

Excuse No. 4.—I have no interest  
 in missions.

Answer—Woe to them that are at  
 ease in Zion.—Amos 6:1.

Excuse No. 5. There is so little  
 I can do I am so timid.

Answer—I, the Lord thy God,  
 will hold the right hand saying  
 unto you, "Fear not, I will help  
 thee."—Isaiah 41:13.

Excuse No. 6. So few attend the  
 meetings.

Answer—When two or three are  
 gathered together in my name,  
 there am I in the midst of them.—  
 Matt. 18:20.

Excuse No. 7. Woman's work  
 will never accomplish much.

Answer—The Lord giveth the  
 word, to women that publish the  
 tidings are a great host. (R. V.)  
 —Ps. 68:11.

Excuse No. 8. I am not gifted  
 in taking part.

Answer—Whom hath made man's  
 mouth; have not I, the Lord? Now,  
 therefore, go, and I will be with  
 thee and teach thee what thou shalt  
 say.—Ex. 4:11, 12.

Excuse No. 9. I've done my  
 share.

Answer—No man having put his  
 hand to the plow, and looking back,  
 is fit for the Kingdom of Heaven.—  
 Lk. 9:62.

Excuse No. 10. I forgot the time  
 of meeting.

Answer—Beware that thou forget  
 not the Lord thy God. Lest when  
 thou hast eaten and are full and  
 hast built goodly homes and dwell  
 therein, then thy heart be lifted up  
 and thou forget the Lord thy God.—  
 Deut. 8:11; 12:14.

I don't think we have any more  
 excuses, have we? If we have, let  
 us turn to the fourteenth chapter of  
 Luke and read the 18, 19, 20 and  
 21st verses, and see what God  
 thinks of excuses.—The Baptist Ad-

missionary.

Excuse No. 1. I am too busy.

Answer—Take heed, lest at any  
 time your heart become over-charged  
 with the cares of life.—Lk. 21:  
 34.

Excuse No. 2. I send my money  
 to the meetings, it is not necessary  
 for me to go.

Answer—Bring ye all the tithes  
 into the storehouse.—Mal. 3:10.

And let us consider one another to  
 provoke into love and good works,  
 not forsaking the assembling of ourselves  
 together.—Heb. 10:25, 25.

Excuse No. 3. I am afraid I will  
 be called on to pray.

Answer—Whosoever does not  
 bear his cross and come after me  
 cannot be my disciples.—Lk. 14:27.

Excuse No. 4.—I have no interest  
 in missions.

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Excuse No. 10. I forgot the time  
 of meeting.

Answer—Beware that thou forget  
 not the Lord thy God. Lest when  
 thou hast eaten and are full and  
 hast built goodly homes and dwell  
 therein, then thy heart be lifted up  
 and thou forget the Lord thy God.—  
 Deut. 8:11; 12:14.

I don't think we have any more  
 excuses, have we? If we have, let  
 us turn to the fourteenth chapter of  
 Luke and read the 18, 19, 20 and  
 21st verses, and see what God  
 thinks of excuses.—The Baptist Ad-

by the Vedanta Society, with organ-  
 izations in New York, Pittsburg, San-  
 Francisco, and Los Angeles. This  
 society was organized by Hindus at  
 the Chicago World's Fair in 1895.  
 Oriental Theosophists have four or-  
 ganizations with 2,336 members in  
 the United States. Babism—the re-  
 formed Mohammedanism or Persia,  
 and bahalism andotehr off-shoot from  
 Islam, both claim followers, not only  
 among foreigners but among Ameri-  
 cans. In 1906 there were 1,280  
 Bahallists in the United States, with  
 twenty-four places of worship. There  
 are many Armenians and Greeks in  
 America with the own churches and  
 priests. It is evident from a study  
 of these statistics that American  
 Christians have no excuse for going  
 to sleep. It is high time that we  
 awake and preach and live the Gos-  
 pel of Jesus Christ, so that those  
 who come to these shores may see  
 the fruits of Christianity and join  
 the Christian Church.

To Drive Out Malaria  
and Build up the System.

Take the Old Standard GROVE'S TASTE-  
 LESS CHILL TONIC. You know what you  
 are taking. The formula is plainly printed  
 on every bottle, showing it is simply Quinine  
 and Iron in a tasteless form, and the most  
 effective form. For grown people and child-  
 ren 50c.

Louisville, Ky., Oct. 24, 1910.

Dear Y. W. A.:

To be at the Training School  
 again is almost like being at home  
 again. Indeed in every way possi-  
 ble the school is a home.

The Household now consists of  
 Mrs. McLure, our principal, the  
 confidant of every girl, Miss Leach-  
 man, the city missionary, to whom  
 we carry all our perplexities in re-  
 gard to sick or needy on our mis-  
 sion field; Miss Combs, the nurse,  
 who keeps more busy answering  
 door bells sending messages, etc.,  
 those caring for the sick as we  
 are a healthy family; Mrs. Amerine,  
 our house keeper who is a rare  
 treasure. She is from Vicksburg,  
 Mississippi; and thirty-nine young  
 ladies, are expecting two others  
 soon. If you could see us in the  
 dining room you would wonder  
 where Mrs. Amerine could possibly  
 seat two others. Her engenuity will  
 devise the place for those, then the  
 walls must needs expand before others  
 can come.

Four states outside the Southern  
 Baptist Convention have represen-  
 tatives here, namely, Massachu-  
 setts, Michigan, Indiana and Ohio.  
 Kentucky leads in number, having  
 seven here this session. Missouri  
 next, having six.

Miss Aileen Parker of Mississippi  
 who was here last year, Mrs. M. C.  
 Farrington of Hernando and I are  
 the only ones from Mississippi. Oh,  
 that many young women from our  
 beloved state may hear and heed  
 the call to take up special work for  
 our Master and come here next year  
 for further training. We deem it an  
 honor to have Mrs. Farrington. She  
 is here as a special student, inter-  
 ested in Sunday school work. What  
 an inspiration she will be to her  
 society and Sunday school when she  
 returns. She enters so beautifully

into the life and spirit of the girls.  
 We love her dearly and she is so  
 helpful to us.

There are twelve "old girls" as  
 we last year girls call ourselves. Of  
 the thirty-nine over half have regis-  
 tered for foreign work. Last year  
 over half were for home work.

We feel that the Lord heard and  
 is abundantly answering the pray-  
 ers that ascended from hearts all  
 over the Southland for the work  
 of the school this year. The work  
 began, and continues so smoothly  
 without any of the friction that us-  
 ally attends the beginning of a school  
 or college.

One of the last year girls who is  
 back this year was educated in a  
 W. C. T. U. mountain school in  
 Kentucky and is preparing to go  
 back to the mountains and work  
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The first year girls have the op-  
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 ond year girls, Church History, Bib-  
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At the Training School we have  
 the advantage of music, instrumen-  
 tal and sight-singing, elocution, per-  
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 science, medical lectures (eight dur-  
 ing the session), principals of nur-  
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We are planning great things for  
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 We have divided it into com-  
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 whole aim in this is that we may  
 be familiar with all phases of W.  
 M. U. Work and be in a position to  
 help others in this work.

We from Mississippi are praying  
 that the coming session of our State  
 Convention may be the very best in  
 the history of the state, that every  
 obligation may be met; that every  
 W. M. U. and Y. M. A. in the state  
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**LUZIANNE COFFEE**

Its double strength  
 cuts the coffee bill  
 in two; its superior  
 quality gives it  
 a value double  
 its price.

THE REILY TAYLOR CO.  
 NEW ORLEANS, U.S.A.

## HOME REMEDY

M. Temple Clark suffered for  
 years, before she found relief in that  
 popular, successful woman's medicine,  
 Wine of Cardui.

Mrs. Clark, who lives in Timberville,  
 Miss., writes: "Cardui has been worth  
 more to me than a carload of silver.  
 If it had not been for Cardui, I would  
 have been dead. I love a dollar, but I  
 have never seen one that I do not  
 think as much of, as I do of a bottle  
 of Cardui. I now keep it in my house,  
 as regularly as I do coal oil or coffee,  
 and have done so for years."

"Some years ago I jumped off a  
 horse and had a mishap, and for about  
 four years after that I suffered in-  
 tense agony. At last I was induced to  
 try Cardui, which cured me, and now  
 I am well and happy."

"I am sure Cardui will cure other  
 sick ladies as it has me."

Cardui is for women. It acts spe-  
 cifically and in a natural manner on  
 the womanly system and has been  
 found to relieve pain and to restore  
 woman's health.

If you are nervous, miserable, or  
 suffering from any form of female  
 trouble, try Cardui. What it has done  
 for other sick ladies it surely can do  
 for you. Sold by all first class druggists,  
 with full directions for use.

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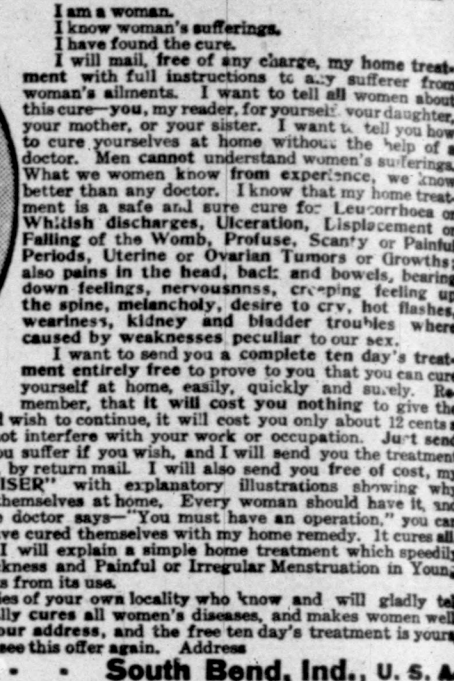
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Free to You and Every Sister Suffering from Woman's Ailments.



from your druggist for \$1.00,

Iron and **AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN**  
Special discount to readers of this publication

# YOU

# BOOK PR


*for a package*

**GREOLE™ HAIR COLOR RESTORE**

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ALLAYS A PAIN; CURES WIND COLIC, and  
the best remedy for DIARRHOEA. Sold  
Druggists in every part of the world. Be  
and ask for Mrs. Winslow's Soothing Syrup  
and take no other kind. Twenty-five cents a  
Bottle. ANCELENT, BUT TRIED REMEDY.

**Mrs. Winslow's Soothing Syrup**  
Has been used for over SIXTY-FIVE YEARS  
MILLIONS OF MOTHERS for their CHILDREN  
WHILE TEething, with PERFECT SUCCESS  
IT SOOTHES THE CHILD, SOFTENS THE GUMS  
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# BRIGHT'S DISEASE

Do you ever feel all tired out?  
Or as if you were going to die?  
Do you feel "blue" and ready to  
give up? Are you physically or  
mentally overworked?


If so, your liver or your kidneys are  
out of order—diseased. You are in  
danger of Bright's disease and other  
serious affections. Bright's disease is  
really dangerous. It could be kill-  
ing you and you might not know you  
had it. You should start at once to take

**Dr. DeWitt's Liver, Blood & Kidney Cure**

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enlivening and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address

**The W. J. Parker Co., Manufacturers,**



**Baltimore, Md.**

**ECZEMA**  
**CAN BE CURED**

No doubt of it. There isn't an itching, burning, annoying skin disease of any kind but yields quickly to the cool, soothing and healing influence of

**HEISKELL'S OINTMENT**

First, bathe affected parts with HEISKELL'S MEDICINAL TOILET SOAP, then apply the ointment. HEISKELL'S BLOOD AND LIVER PILLS purify the blood and aid a cure. Insist on getting these preparations.

Write for our new booklet,  
 "Health and Beauty."

**JOHNSTON, HOLLOWAY & CO.**  
 481 Commerce Street

**Bowlden**  
**CHURCH & SCHOOL BELLS**  
Catalog Free.  
**AMERICAN BELL FOUNDRY, NORTHVALE, MICHIGAN**

# You Look Prematurely Old

Because of those ugly, grizzly gray hairs, use "LA GREOLE" HAIR COLOR RESTORER. Price \$1.00, retail



## PROF. SAMUELS ORIGINATES PECULIAR METHOD OF TREATMENT

HIS PHENOMENAL SUCCESS CAUSES  
ENMITY OF DOCTORS

### ARRESTED MANY TIMES

But Acquitted by Juries and Judges and Permitted to Continue in a Work That He Alone Can Do, as He Is the Only Man in the World Using His System—Patients Make Startling Statements of His Successful Method of Treating Consumption, Bright's Disease, Kidney Trouble, Blindness, Fits, Catarrh, Heart Disease, Cataracts, Nervous Prostration, Dropsy, Hay-Fever and Many Other Diseases That Baffle the Skill of the Ordinary Physician.

Wichita, Kas.—The almost miraculous cure of hopeless invalids made by Professor Samuels, of Wichita, Kas., have been of such a startling character that they have aroused wide-spread wonder, admiration and curiosity. Time and again he has taken cases pronounced hopelessly incurable by the medical profession and restored the patients to health in a most phenomenal manner.

There is considerable mystery attached to Professor Samuels' method of accomplishing these marvels, and it is known that he does not use the drastic drugs and medicines that doctors depend upon. And it is a matter of proof that with the system this discovery gives him, he has made the blind see and the lame walk. He has revived the flicker-lark spark of life in bodies on the very verge of the grave, and restored to health men and women given up to die by doctors and specialists.

Professor Samuels came into note several years ago by his almost miraculous cure of "Blind Joe," of Topeka, Kas., who was well known in that city, having sold peanuts and popcorn on the streets there for years. He had been blind for ten years and had exhausted all the means in his power to be cured, but had given up in despair until he fell into the hands of Professor Samuels, who effected a cure.

Professor Samuels has been arrested many times for practicing his system without having a diploma. On being interviewed a few days ago relative to his many arrests, Professor Samuels said:

"Yes, I have been arrested many times for practicing without a license, but in no case have I been convicted. Naturally, the medical profession are jealous of my success, and are fighting me most of the time, but how are they going to convict me? Do you suppose any jury, when my patients come into court, as they did at Alva, Okla., Newkirk, Okla., Ponca City, Okla., and other towns, and tell how they have been cured of all manner of trouble, do you suppose for a minute that any jury hearing these people and seeing with their own eyes what has been accomplished, is going to convict me? My trial at Alva was before a very able judge,

Jesse J. Dunn, who is now chief justice of the state of Oklahoma; after hearing the evidence for and against me I was acquitted. A Newkirk I was tried before Judge Hausley, a very able judge. Judge Brown, a noted lawyer, was the prosecuting attorney, and fought the case very hard, but I was acquitted. These persecutions were brought because I have no license. Being the originator and only practitioner of my system of healing, how am I to have a diploma? I can't issue it to myself, and the medical fraternity, trotting along in the same harness for half a century, too blind to accept my discovery, which accomplishes actual results make it impossible for me to procure a license as a representative of any of the recognized schools, so what am I to do but to proceed in my own way and accomplish results that astound humanity?"

The professor here showed a reprint from the court records showing the proof of his assertions that the court had not convicted him.

Professor Samuels is a remarkable man. Bright, alert, progressive and although 60, he is straight and active and gives one the impression that he is much younger. He talks with such an earnest conviction and enthusiasm of his work that the listener must believe him and believe in his work.

"What is the nature of your treatment?" was the next question.

"That is a secret that has taken many years of my life to accomplish. I can only say that my results are obtained treating diseases by dropping a colorless liquid, which I prepare, into the eye. Strange as it may seem, so-called incurable cases of consumption, Bright's disease, dropsy, epileptic fits, nervous prostration are treated in this apparently miraculous way. My system is based absolutely on scientific principles. The eye is the window of the soul. I have evolved a system of treating other bodily ills based on the relation of the eye to the system as a whole. This may seem strange, but here are the proofs."

Thereupon the professor placed before his interviewer his "Message of Facts," affidavits and letters in great numbers, many of them from

responsible and well-known people, all bearing on his statements.

This proved that Mr. Frank Hoff, now in business at 249 North Main street, Wichita, Kas., had been given up to die of consumption. He had been treated by the greatest specialist in Brooklyn, N. Y. It was some seven years ago and when he had tried everything else without avail, that he came to Professor Samuels and was cured. He is a large, strong man and weighs 240 pounds now, and when called upon by the interviewer, stated that he owed his life to Professor Samuels.

Mrs. Minnie B. Tarver, living at Hesterville, Miss., had what was pronounced to be a very bad case of tuberculosis. A large number of her family had died from the same disease, among them her mother, two sisters, one brother and one brother-in-law. She had practically given up hopes when hearing of Professor Samuels and began taking his treatment. She was having fever, a cough and night sweats, and now and then a hemorrhage. She weighed only 120 pounds. After beginning treatment, she noticed an improvement the very first day. She gained in weight until she weighed 150 pounds, her usual weight.

Mr. George Hartman, who lives at 211 North Meridian street, Wichita, Kas., had what some physicians pronounced Bright's disease and others called Diabetas. Various doctors, among them his family physician, had given him up to die. He was so weak he could hardly walk. About this time he heard of Prof. Samuels and placed himself in Prof. Samuels' care and showed a change for the better in a few weeks. At the end of ten months he felt just as well as he ever did and claims he is absolutely cured. It is now more than a year since he took the treatment and he has never had a recurrence of the trouble.

Mrs. J. T. Williamson, who resides at 200 B. Street, West, Hutchinson, Kas., almost on the verge of the grave with consumption and nervous trouble. For nearly 22 years Mrs. Williams was seriously afflicted, the doctors claiming she had St. Vitus dance in addition to tuberculosis. Many leading physicians had pronounced her incurable and stated in the spring of 1909 that she would be buried with the falling of the leaves in autumn. She turned as a last resort to Prof. Samuels and after starting his treatment, Mrs. Williamson had only one hemorrhage of the lungs and began to improve at once. In a short time she was able to do her own housework. She recently had her lungs examined by a doctor who pronounced them absolutely sound and well; in addition to this, the old standing nervous trouble had disappeared.

Mrs. H. J. Borroughs, living at Collins, Ia., and who had a serious case of heart trouble, in a recent letter to Prof. Samuels, states: "I have not taken a drop of medicine since I began your treatment. Before that I had to take from one to

four heart tablets a day. I had dizzy, blind spells, and my heart did not beat regularly at all, but just flutter; now it beats regularly and does not bother me a bit. I tell everyone I talk with about your treatment and what it has done for me."

Mr. C. W. Neel, living at Broken Arrow, Okla., had a very bad case of Rheumatism; writing Prof. Samuels in a recent letter states as follows: "Thank you, professor, ten thousand times for your assistance in curing me of that awful rheumatism. I am still hard at word and feeling fine."

Mr. C. C. Miller, living near Hutchinson, Kans., had been given up to die by the best physicians in that section of the country with what they termed kidney trouble. After all else had failed he began to treat with Prof. Samuels. He took the treatment for six months after which all symptoms disappeared and he has never had a recurrence.

Miss Daisy Hubbard living at Alva, Okla., in a recent letter wrote: "For fifteen years I have been subject to Epilepsy and have received treatment from several noted doctors and have failed to receive permanent good." As a last resort, she began treatment from Prof. Samuels and now she has no symptoms of the disease.

Mrs. Mary Symms a trained nurse living at Newton, Kans., brought her sister, Mrs. Rice, who resides at Demster, S. Dak., to Wichita to be treated by Prof. Samuels. Her sister had what the best doctors called paralysis of the optic nerve, and said that nothing could be done to bring back her eyesight and she had resigned herself to go through life totally blind. She began treatment under Prof. Samuels and now Mrs. Symms writes as follows: "She can now see with the eye that was entirely blind. Your remedy is certainly a wonder, and what I positively know to be a fact is that it cures those who have been given up as hopeless cases."

Mrs. Louisa Lockhart, living at Washington, Kans., had a very bad case of kidney and bladder trouble. She had reached the point where her kidneys and bladder were in an awful condition. In a recent letter to Prof. Samuels, she states: "After taking your treatment two weeks, I was able to do my own housework, and now I am well in every respect, thanks to your wonderful treatment."

Mr. Jacob Bitteridge, Pilot Butte, Sask., Can., who had a bad case of heart trouble, in a recent letter to Prof. Samuels, states as follows: "I guess you will think I have forgotten you, but that will never be. I can never forget the man who saved my life. Last year at this time I was not able to feed myself and now I can shoulder 160 pounds."

"Is it necessary for your patients to come to see you to be treated?" was asked. "No my treatment can be sent by mail. Many of my patients come to see me, but it is not always necessary. My treatment is sent to hundreds, and, in fact, I am as successful in treating that way

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It is well known that much information of value is constantly being collected and disseminated in a general way by the United States Department of Agriculture and by the agricultural colleges of the different states. The I H C Service Bureau not only will assist in the wholesale dissemination of this information, but will retail specific information for the cure of specific farm ailments.

All in all, the service is a large undertaking, undertaken in a broad way. The bureau has grown out of the world-wide business of the International Harvester Company of America, which, in the distribution of tillage implements, harvesting machines, gasoline tractors, cream separators, etc., has opened up new lands and has had to combat the peculiar and varying climates, soils, and conditions of the civilized world.

To know that you know a thing tell it to somebody else. This is the idea back of the I H C Service Bureau. In telling their troubles to the bureau the farmers will better understand their problems, and in giving back answers that are sane and reliable, the bureau will be kept in touch with and better appreciate the difficulties growing along the road which leads to bumper crops. Thus working together all will be made to understand, and when all understand, all will benefit all.

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The experts engaged by the bureau have made a study of soils, fertilizers, rotation of crops, bacterial conditions, irrigation, animal husbandry, the care of farm implements and machines, etc. Their knowledge, experience, and constant study and research will make the Service Bureau a valuable assistant to farmers, dairymen, fruit growers, and others.

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### HINTS FOR BAKERS OF CAKE.

**Thing Always to Be Remembered Is Never to Mix Sweet and Sour Milk.**

The woman who bakes cake should heed these little hints:

In recipes in which milk is used as one ingredient never mix sweet and sour together, as that has a tendency to make the cake heavy.

Always sift the flour, not merely because there may be dirt in it, but because packing injures its lightness and sifting restores it and makes bread and cake lighter.

Before beginning to mix a cake it is better to collect all the ingredients which enter into it, otherwise one or more of them may be omitted and thus spoil the cake.

All cakes without yeast should have the flour mixed in quickly just as it goes into the oven.

An oven to bake well must have a regular heat throughout, but particularly a good heat at the bottom, without which a cake will not rise in baking as in making.

### THE WOMAN'S HOME COMPANION FOR NOVEMBER.

At this exact moment, houses are being renovated, wardrobes being replenished, and Christmas, in a measure, anticipated. Add to this bit the great holiday of Thanksgiving, now almost upon us, and we realize that there is need of counsel and suggestion. The November Woman's Home Companion seems to take all these points into more than careful consideration, and presents to the public a remarkable magazine, which besides being rich in itself gives a most vivid promise of what the Christmas issue will be.

Among the stories we find the beginning of "The Admiral's Niece," an absolutely charming novelette by Kate Douglas Wiggin, Mary and Jane Findlater and Allan McAuley. "True Love," a serial story of the



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NOTE.—This House is Perfectly Reliable.

stage, reaches a point of great interest in this issue. "Buried Gold," by Richard Washburn Child, is a distinct departure from the ordinary short story, and "Squiggles Turkey," by Ralph H. Graves, is the sort of Thanksgiving tale Dickens might have written had he been an American. Besides these there are many other excellent stories.

Among the attractions for children in this issue of the Companion are "The Adventures of Jack and Betty," by George Alfred Williams and Clara Andrews Williams, an entirely new cut-out feature in color, better than paper dolls, more exciting than a story; and for these same young readers Rose O'Neill has provided a new page of "Kewpies."

Anna Steese Richardson continues her remarkable articles about Suffrage, and Christine Fernum Herick contributes a timely and beautiful article called "What Shall Children Read?" The big department of Home Decoration and Handicraft leaves nothing to be desired, and Miss Gould's Fashions and Fashion Talk will be used by every woman who wishes to be well dressed this autumn.

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